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S 369 [262] Only food seems to have undergone only slight improvement: the couscous of millet or rice (a little fish or meat during periods of abundance) are basic in their diet. Bread, rarely eaten during the meal, is reserved for children; S [271] it takes the place of cake. Water remains the essential [273] drink of the Moslem; water, palm wine (during the harvest), SR [273] and grape wine (on feast days) are consumed by the non-Islamized None.

S 369 241 438 The frugal housewife profits from the proximity of the escale for /380/ the daily sale in the market of the products of her personal garden. She cultivates tomatoes, beans, pumpkins, and okra. At Keur-Issa-Bambara she has tried, with greater or lesser success, to cultivate potatoes and salad greens; the gathering of mangoes also procures a little profit S [372] for her. When the harvest from the garden is exhausted, the collection of dead wood which she will take to sell in the market in the form of little bundles will yield a few coins for her.

In parallel fashion, the husband-cultivator harvests on a plot of his lougan products that are easy to sell on the Thiès market; at Keur-Issa-Bambara he lays out flooded rice-fields and cultivates the sweet potato and manioc, part of which is S SR 369 438 offered to the clientele of the escale.

[314] During the dry season the None principally works at [342] gathering palmyra leaves; they will be sold, as bundles of [231] thatch, for making roofs for the huts of the urban quarters; after the harvest he carries dried groundnut leaves to the city for fodder for the little horses harnessed to the taxicabs.

S SR 369 234 438 S SR F [239] [465] Despite the ready sale that can be made with cattle, they are not very numerous. When the epizootic diseases have spared them, they give an appreciable profit to their owner through the sale of milk. At Tiali, the only herd in the village, which contains about 30 animals, belongs to a single breeder. It is guarded by Peul shepherds who lead it to graze in the neighboring woodlands. The morning milk and the calves belong to the owner; the evening milk goes

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/380 cont./ to the shepherd as compensation for services rendered. Although lactation is very poor (one to two liters per day per head), this sale practiced in the city at a relatively high price (30 francs per liter) is a source of not inconsiderable profit.

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The Sérère, despite the poor food resources he commands, practices for the benefit of Europeans the raising of pigs in the narrow and miry enclosures formed by stakes driven deeply into the ground and close together.

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The mode of settlement and the economy of these suburban villages, although they have not had profound modifications, nevertheless are in the process of continual reorganization and adaptation.

These very modest contributions of the urban economy thin out very rapidly as one goes farther from the city. Karamoko and Keur-Mamour, located six and seven kilometers from the escale, and even Diakhaté, which is nearer, give the appearance of wholly rural villages. The women who each morning leave in Indian file /381/ to sell their products in the city make up the single element that enters into the circuit of the new economy offered to them.

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Has the social and economic organization, on the other hand, been more profoundly modified? An examination of the ethnic and functional composition of the groups of the villages will permit an understanding of the data on this problem.

For this study we have grouped the villages under three rubrics:

1. The assemblage of Tiali, Thiès-None, and Sapko; near the escale, but having undergone perturbations in their economy by the loss of part of their land.

2. Keur-Mamour and Karamoko form the group farthest from the city.

3. Diakhaté and Keur-Issa-Bambara are the two villages near the escale which have not suffered any loss of territory.

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The first assemblage musters a total population of 405